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For the

Station at Cape Town

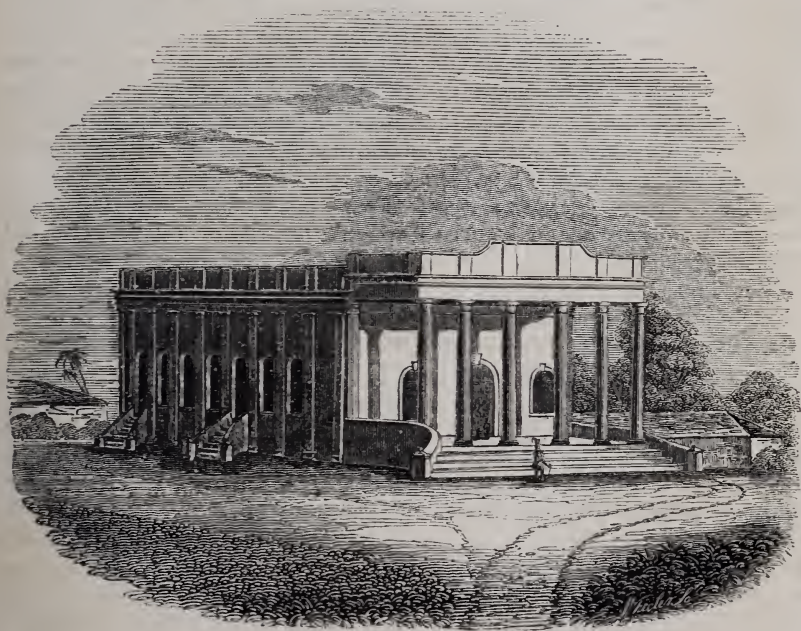
THE
MISSIONARY MAGAZINE
AND
CHRONICLE,

RELATING CHIEFLY TO THE MISSIONS OF

The London Missionary Society.

SUBSCRIPTIONS and DONATIONS in aid of the Funds of this Society will be thankfully received by the Treasurer or Secretaries, at the Mission House, Blomfield-street, Finsbury, and by Messrs. Hankeys, the Society's Bankers, 7, Fenchurch-street, London; in Edinburgh, by Mr. George Yule, Broughton Hall; in Glasgow, by Mr. Risk, 9, Cochrane-street; and in Dublin, by Messrs. J. D. La Touche and Co., or at 7, Lower Abbey-street.

MISSION CHAPEL AT BANGALORE.



The subjoined account of the Mission Chapel at this important station has been furnished by the devoted Missionary, who, after having long and efficiently occupied the post, has recently, in consequence of the failure of his health, been obliged to visit for a season his native country. Speaking of the station, Mr. Campbell observes:—

“The Mission was established in 1820, and, shortly after that, a chapel was erected under the superintendence, and through the exertions of the Rev. S. Laidler,

and some Christian gentlemen who were then resident at the station. It is no disparagement to these excellent men to say, that it was hastily erected, was built of materials that were unsubstantial, and required sums almost as great as the original expense to keep it repaired. Towards the end of 1833, it was almost too dangerous to admit of the worship being carried on; and, instead of expending a large amount to put it in order, the time seemed to have come when a new chapel should be erected in its stead.

“Many associations connected with the former sanctuary gave it a peculiar interest in our estimation. The Gospel had long been faithfully preached in it; many souls, dead in trespasses and sins, had there been raised to newness of life; times of refreshing had sometimes been enjoyed from the presence of the Lord; the place had long been regarded as a blessing to the station; and it was a Bethel where many had met with God, and where they had raised pillars of gratitude to his name. These, and other reasons, would have induced us to repair it, and, when we determined on building anew, led us to prefer the same spot, while some reasons of expediency might have rendered another more desirable.

“My esteemed colleague, the Rev. W. Reeve, and myself, made an appeal, therefore, to the friends at the station, and throughout the Peninsula, and the manner in which they responded to it cheered our hearts, and reflected the highest credit on their benevolence, and their Christian profession. In less than a month, more than 5000 rupees were subscribed, and the necessary sum was made up as the building advanced. That our worship might be carried on while the new chapel was being erected, a third of the old one, and the part most dilapidated, was taken down; a temporary wall was built; and the new edifice rose on the ground behind. As the superintendence and responsibility devolved almost wholly upon myself, the year was rendered one of great anxiety and labour; but the Lord strengthened our hands, and prospered the work. The foundation was laid in January, 1834, and while the erection of a chapel in India has often proved disastrous to a Missionary's health, and sometimes to his life, the present one was opened on the 7th of December, in the same year, amidst songs and thanksgiving to the Lord for his preserving goodness, and for the sanction which he had given to the undertaking. It is a very commodious building. On the outside it is, exclusive of the portico, 85 feet long by 46 broad, and two vestries, one for the Minister, the other for Prayer Meetings, add to its extent, and greatly to its convenience. A row of double pilasters on each side, and a portico, stretching the whole breadth of the building in front, give it a handsome appearance. In the inside it is spacious, and will seat between three and four hundred people. The roof is lofty: it is composed of three arches, running the length of the chapel, and supported by two rows of Saxon arches, which, on either side, rest upon two piers. The foundation is black stone and chunam; the structure, brick and chunam; and the roof is fine chunam and Syrian tubes, strengthened with rows of brick. Independently of some of the furniture of the old chapel, the whole expense amounted to 8750 rupees, or £875; the whole of which was collected by the time the building was completed. As Bangalore is a very large and important station, and is likely to become the centre of the Mysore Mission, it was necessary that we should have a more substantial and commodious building than our old chapel was—one in which the whole of our Christian community might, as occasion required, assemble to praise the Lord. Should things proceed in their ordinary course, the present one will, I trust, last for ages to come; and it is my fervent prayer that the converts of present and of future days

may find it a house of God, a sanctuary in which the Gospel will be faithfully preached, and a hill of Zion, where they will often see and rejoice in the Divine power and glory.

“W. CAMPBELL.”

APPEAL ON BEHALF OF THE ULTRA GANGETIC MISSIONS.

To the Editor of the Missionary Magazine.

SIR,—The antiquity of the Chinese people, the extent of their territory, and the overwhelming abundance of their population, have for a long time excited the sympathies and concern of British Christians. Ever since the year 1804, the Directors of the London Missionary Society turned their attention to China, and contemplated, at one time, engaging the celebrated Vanderkemp in that important field. In the year 1807 they despatched the devoted Morrison on this arduous undertaking, and charged him with the task of preparing a translation of the Sacred Scriptures, and a Dictionary of the Chinese language. These works he accomplished, and entered into his rest. In 1813, Mr. Milne went out, and assisted Morrison in the work of enlightening and evangelizing China. Since his time a dozen others have been sent forth to Ultra Gangetic India, with an especial view to China, more than half of whom have died, returned, or left the work, and only four are now actually in the field. A foundation has thus been laid for extensive operations; the Scriptures have been translated, about 2000 pages of religious matter composed, and above 500,000 tracts and books got into circulation; thousands of Chinese youth have passed through our schools, and myriads of adults been conversed and reasoned with on the great subject of religion; some dozen individuals have been baptized, and one native convert is engaged in preaching the Gospel to his countrymen; besides which, an Anglo-Chinese College has been established, for the further instruction of more advanced youths in the science of Europe and the literature of China. The facilities for acquiring the native language also are now amazingly increased. Besides Morrison's Dictionary, Grammar, and Dialogues, calculated to throw light on the Mandarin tongue, a vocabulary of the Canton, and another of the Fokien dialect, have been prepared; and the tones and idioms of the language are now so well cultivated and understood, that a student may become acquainted with Chinese much more speedily and readily than could formerly have been anticipated. Thus difficulties have been removed, and a foundation for future usefulness has been laid, both broad and deep; so that a labourer in

this important and interesting field may calculate, humanly speaking, on witnessing the result of his endeavours much sooner than those who first commenced the undertaking.

The stations in the Malayan Archipelago, where the Chinese emigrate in great numbers, afford a quiet and safe retreat for those Missionaries who are disposed to sit down in the midst of the people committed to their charge, and instil into their minds the doctrines of the everlasting Gospel. About a million of the inhabitants of the Celestial Empire may be found in these terrestrial regions, amongst whom a system of Christian effort may be carried on without any interference with the powers that be. Should our labours be successful among these, as they all contemplate, and many effectuate a return to their native land, much Christian influence may be exerted on China itself by returned emigrants; and while the interior of China is impenetrable by Europeans, native converts may go through the length and breadth of the land, carefully though effectually spreading the blessings of Christianity. In these out-stations we have now four Missionaries and one assistant studying the Chinese language; but what are they among so many? Even if we contemplated the evangelization of the Chinese emigrants alone, what are four or five labourers to a million of people? But our views are not confined to the emigrants: it has been discovered and proved that voyages can be made and landings effected on any part of the coast of China, from Hainan to Chinese Tartary; that though the visits on such occasions must be short, the efforts made may be great, for thousands of tracts may be freely distributed, and thousands of natives fervently addressed in one day: thus, instead of one million, one hundred millions may be brought within the range of our influence, and efforts made which may reach to the capital, or even to the throne; and is this little? Is this, a day of small things, to be despised, when the object still in view is the conversion of a third part of the human race, and when these are the stepping-stones to its accomplishment? True, the utmost that can be done on the coast, is the hasty and indis-

criminate distribution of Scriptures and tracts, with a few occasional words of exhortation; but who can tell but even this may prove, in the hands of an omnipotent Jehovah, the power of God to salvation? True, the powers that be have issued edicts upon edicts against this mode of operation, and have sent orders to all government officers to drive the Missionaries away with fire and sword, even threatening to stop the trade. But we know by experience that these edicts are never intended to be put in execution, and that the threat of the stoppage of the trade has been fulminated after every successive expedition, and fulminated on each occasion in vain. The coast of China is therefore open for the occasional visits alluded to, and we only need to proceed vigorously with the work, to the extent of our opportunities, and then we may the more reasonably anticipate that God would open and extend them.

A Missionary ship is likely soon to be provided, to be devoted to the especial object of carrying the Gospel along the coasts of China, Cochinchina, Corea, Japan, Cambodia, and Siam, with the numerous and interesting islands of the Malayan Archipelago. There is work enough to keep such a ship constantly going: but how shall we prepare tracts? and how shall we spare men to go on these important voyages, unless we have a large accession of labourers? The Directors of the Missionary Society have passed a resolution to send six additional agents to the Ultra Ganges, with a view to China, as soon as they can be found. And it is the fervent wish and confident anticipation of the writer, that not only will the men be found, but that double the number of agents will offer, and a large accession of contributions flow in, with a special reference to China. Thus not only will the efforts of Morrison and Milne be perpetuated, and the hands of present labourers be strengthened, but operations extended far beyond our present calculations, and China and the east soon stretch out her hands unto God.

In addition to the direct efforts of Missionaries on behalf of China, a new system of indirect but most powerful means for benefiting her vast populations has lately come into operation; and this has been effected by bringing in the healing art to the aid of religion. For a number of years Missionaries in that part of the world have done their utmost towards alleviating the most common maladies that affect the human frame, but not until lately have real science and skill been brought to bear on this most important object. The Rev. Dr. Parker, an American Surgeon and Missionary, has, within the last twelve months, opened an Ophthalmic Hospital in Canton.

Upwards of 100 patients crowd his rooms every day, and he is incessantly occupied in attending to them from seven in the morning till five in the evening. The cures effected have been multiplied and astonishing: one man who had been blind forty years has been restored to sight, and numbers who had not for a considerable period enjoyed the light of day, have been blessed with perfect vision. People from all parts of the city and province attend his infirmary, and amongst the rest several wealthy individuals and officers of the native government. His fame has spread far beyond the province of Canton: and this attempt will doubtless do more towards conciliating the two nations, and establishing and perpetuating a good understanding, than long-continued commercial transactions, or expensive and splendid embassies; but it is as paving the way to the introduction of Christianity, that the undertaking appears of transcendent importance. Such an individual might do more towards penetrating China than a preacher of the Gospel only; and while a Missionary could only skirt along the shores, a skilful and successful surgeon might venture to stay, without hazarding more than his personal liberty or speedy ejection. The probability is, however, that with such a passport he would remain longer unmolested, and be allowed greater privileges than any other individual. And if one medical man could effect so much more than all our Missionaries towards opening China, may we not anticipate that a number of beloved physicians, extending and perpetuating their influence, would soon throw open the two-leaved gates, and cut the bars of iron in sunder? However much, then, Missionaries and physicians may be required for other parts of the world, still it must be acknowledged that they are imperiously needed for China. Numbers will doubtless turn their attention to this subject, and it is with the view of encouraging them, and removing any imaginary difficulties, that the following remarks are added.

First, with respect to the climate: it may be observed, that the latitude of China being without the tropics, is fully as salubrious, and by no means so changeable, as England. At Canton the summers are indeed hot and oppressive, but the winters are cool and refreshing. In the north of China, even in the heat of summer, no inconvenience is experienced, and the thermometer in winter is frequently below zero. No peculiar diseases are indigenous to the Celestial Empire, and a resident on its shores has nothing to dread beyond the common ills of life, while many repair thither for the benefit of their health. A Missionary, therefore, stationed at Macao and Canton, or

employed in voyaging along the coast, has nothing whatever to dread from the influence of climate. The Malayan Archipelago, where the Chinese emigrants abound, and where our Missionaries must first sit down to the study of the language, though situated between the tropics, and in the vicinity of the line, is yet, on account of its insular situation, and the daily land and sea breezes, comparatively cool. And even Batavia, which has been denominated the grave of Europeans, is decidedly more healthy than any of the Indian Presidencies. Thus our various stations in the Malayan Archipelago present nothing formidable in the way of climate.

Secondly, the language of the Celestial Empire has been considered by some an almost insuperable difficulty, and has appalled many a zealous and talented individual, who would otherwise have come up to the help of the Lord against the mighty. It would be unwise to attempt, and impossible to succeed in convincing any who have considered the subject, that the Chinese language does not present uncommon difficulties to an European student. It is confessedly a singular language, and hard indeed is the task of attempting its acquisition; but it is by no means beyond the compass of ordinary powers, and needs not an unusual length of time for its attainment. A man of moderate capacities, with due diligence and attention, aided by the increased facilities which now present themselves, may be able to converse fluently in the course of two years, and in two years more may be able to compose intelligibly in that tongue, only let him go the most natural and suitable way to work about it. The vernacular tongue is acquired by Chinese infants just as soon as British infants begin to prattle English. The very tones and accents of the provincial dialects, which usually cost Europeans so much trouble to acquire, are picked up by native youth as naturally and necessarily as the brogue and twang of our provinces; and were we to set about the acquisition in the same simple manner, no doubt we should be equally successful. The spoken language of China is no more arbitrary than our own; there is as much connexion between the sound *má* and a certain animal that goes on four legs and draws carriages, as there is between the same quadruped and our English word *horse*; and with the same ease whereby we learned to affix the sound *horse* to the animal in one country, we might learn to append *má* to it in the other. So with regard to abstract as well as simple terms, and qualities or actions, as well as the names of things; the same effort of memory that would enable us to retain them in one language would render us equally

successful in another. It is true that the Chinese, having but few articulate words, are obliged to distinguish one enunciation from another by intonation; but the student can as easily learn to distinguish between intonations as articulations, and between various modes of accentuation as orthography. The same attention of mind and retention of memory that would make us masters of the distinction between the sounds *horse* and *scold*, would enable us to mark the difference between the acute *má* and the grave *mà*. Thus the acquisition of a *copia verborum* in Chinese, is, in the nature of things, not a whit more difficult than the storing of our minds with English, French, or German words. The idiom of the Chinese language differs, doubtless, from the idiom of our own, or from that of any western language; but whatever language we have to acquire, we shall find the learning of its idiom quite a distinct thing from the remembering of its terms, and requiring a separate and particular attention. The written language of China constitutes, indeed, a difficulty, but not such a mighty one as is usually apprehended. The main difference between their written medium and our own consists in the degree of connexion between the figure exhibited and the sound attached to it. Strictly speaking, there is no more connexion between the sound and the shape of the letter A, than there is between a certain Chinese character and the sound *má*, and so on throughout our own or any other alphabet. The sounds attached to our letters are as arbitrary as the sounds attached to Chinese characters; but then our arbitrary signs amount only to a few tens, while those of the Chinese amount to a few thousands. The difference, then, is one of degree, not principle; we having adopted the same arbitrary principle in our own written medium, though confined within certain limits, viz., to the letters of our alphabet.

Again, we have learned to combine our arbitrary signs, to which certain definite sounds are attached, and by this combination we form compound sounds or words. This the Chinese have not reached, but have gone on forming more and more arbitrary signs for each particular word, till they have amounted to thousands. Hence theirs has become a hieroglyphic language. It is, however, not always adverted to, that the orthography of our own tongue, notwithstanding its alphabetic base, is almost as arbitrary as the Chinese. Far from fixing a certain definite sound to each particular letter, we have been in the habit of attaching five or six sounds to each of our vowels, and three or four to some of our consonants; and these sounds are in-

terchanged without the least intimation of the variation, or the smallest reason for the difference, but arbitrary use and custom. Some persons have calculated and proved that there are words in the English language capable of being pronounced or read an astonishing number of ways, according to the acknowledged sounds given to the letters in other words; so that a student of our own tongue may be at a loss, when he sees any given combination of letters, to know how they are to be pronounced, until told by a native what is the usual mode of enunciating the word in question. What can be more arbitrary than this? and what reason have we to find fault with the Chinese written medium for exhibiting no connexion between the shape of the character and the sound, when there is not a word in our own language that a stranger, acquainted with the powers of our letters, would be able to pronounce, unless instructed by a pedagogue?

Again, what need has a person, capable of mastering the arbitrary orthography of our own tongue, to fear that he shall never conquer that of China? But the disconnexion between the sounds and the shapes of the Chinese characters is not the only thing that appals the student of that language; the complicated nature of the character itself startles and confounds many so much, that they despair of ever acquiring it. And is the Chinese character indeed more complicated than the written words of our own tongue? We believe not. Take the word *benevolence*, for instance, and present it to a Chinese, to see what he will make of it. "What a perplexed combination," will he exclaim, "is here, to express what we intimate by four simple strokes!" Perhaps it may be replied, that our word, though apparently complicated, is reducible to a few elements. And this is precisely the case with the Chinese characters. The most complicated hieroglyphic which the Chinese use, is composed of only six different kinds of strokes, and, though containing a multitude of combinations, is reducible to a few simple elements, not much more numerous than the letters of our alphabet, including large and small Roman, Italic, black letter, points and signs, astronomical, algebraic, and medical, with figures. When a student is once acquainted with the 214 radicals of the Chinese language, he ascertains immediately how a character is formed, or spelt, as we should

say, and writes it accordingly: when accustomed to their mode of writing, an European student may copy a chapter of the Chinese Bible, just as soon as he would transcribe one from our English Scriptures. There is no more difficulty in remembering the elements of any given Chinese character than in recollecting the letters of any particular English word; the difficulty is the same in kind, and varies only in degree, inasmuch as the Chinese elements exceed those of the English. Thus the formidable obstacles that have hitherto frightened so many of our English students are considerably reduced by a comparison with our own language, and would vanish entirely before the patient assiduity of the determined scholar.

There can be no question that China must be evangelized, and that it must be done by the preaching of the Gospel. The end and the means are both agreed upon, and well understood. The only question is respecting the men that are, by God's blessing, to effect it, and the time when it is to be set about. With regard to agents, we may safely say to every well qualified and unrestricted individual who reads this, Thou art the man. And with respect to the time, the best answer is, *Now*. Our Saviour's command had no reference to political arrangements, or apparent facilities; it was a direct order to go; and if we be actuated by the right spirit, we shall immediately and vigorously set about the work. It is of little use waiting for extensive openings, effected by political agents, or internal revolutions. When political agents open the door, they take care to admit only those whom they choose, and who may be little likely to interfere with their objects: and when internal convulsions take place in the country, it is only the change from one Pagan despot to another; and many revolutions may be brought about, and the country shaken from one end to the other, ere liberal principles be established, and civil and religious liberties be fixed upon a broad and solid base. Our duty, therefore, as well as our wisdom, is to go forward: let us call forth our men, prepare our agents, and plant them on the borders of the Celestial Empire, and assuredly the time is not far distant when China will be fully open to the Gospel.

I am yours, &c.,

W. H. MEDHURST.

Hackney, Jan. 8, 1837.

EAST INDIES. MISSION AT BENARES.

Since the strong appeal for a reinforcement of Missionaries at Benares was presented to the Churches of Christ in this country, through the medium of the

Missionary Magazine for last November, the brethren occupying that important post, in subsequently reporting the progress of their labours, have again feelingly alluded to the same subject. We now insert some extracts of a highly interesting letter from the Rev. William Buyers, describing events and circumstances of striking and diversified character, in connexion with his exertions for the spread of the gospel in the north of India. The friends of the Hindoos will be glad to learn that the opposition of the Brahmins to the Christian religion is still fast declining, the whole Brahminical system being marked by an imbecility indicative of its near extinction; and the leaven of the spirit of inquiry is operating with momentous force throughout the great mass of the Hindoo and Mohammedan population. Nothing appears to be now wanted, but an increase of human instrumentality, under Divine favour, to elevate the faith of the Gospel of the Saviour over every form of error by which the people of this country have for ages been deluded and enslaved. Besides the public preaching of the word of God, instruction in schools, &c., it is hoped that extensive benefit will accrue from the large circulation of religious tracts amongst the heathen populace, and from the improved Translation of the New Testament into the Urdu language, which was in course of preparation when the last tidings came away.

From the Rev. W. Buyers, Benares, July 4, 1836.

We* arrived at Allahabad Jan. 10, and during the eight or nine days that I remained, my hands were full of work. Besides public discussions, the baptism of several children, &c., I preached nineteen sermons to the heathen in Hindoo, and three in English, principally to the military and clerks employed in the government offices. These labours, I trust, were not in vain.

From the appearance of the Mela, the assemblage of pilgrims could not have been so great as last year. Calculation in such cases is very difficult; but I should not think the number of visitors under five or six hundred thousand. These were not, however, all present at once, as the meeting lasts the whole month, and multitudes are constantly arriving, and others leaving. There is here a noble field for a preacher; but till one is accustomed to it, no small nerve is required to stand up to proclaim the gospel to such a host of Brahmins and practical devotees from all parts of India. Our native brother Narapot (now Maurice Sing) was with me, and we were joined by some of our East Indian brethren of the Serampore Society, so that our force was considerable. A friend of mine pitched a tent for our use, and at another place a temporary booth was erected, so that we might shift our ground as the state of the weather or other circumstances required. Our operations were pretty much the same every day. We met at our station about nine or ten o'clock in the morning, when one would commence by reading the Scriptures, and then addressing the crowd. On his concluding, if

their attention seemed deeply engaged, another would ascend the platform and deliver a second discourse. Sometimes, between these addresses, questions would be heard and answered, and books and tracts distributed. In this way we would go on, relieving each other till each had done as much as his strength permitted.

Maurice Sing and I generally preached each about four times every day while we remained; and as it required considerable exertion to make ourselves heard by such crowds in the open air, this preaching campaign quite exhausted our strength. The conduct of Maurice Sing was admirable. He is a strong man with a powerful voice, and the ardour with which he gave himself to the work was remarkable. Indeed nothing could be more encouraging than to see a converted Brahmin standing with an undaunted countenance before hundreds of Brahmins, tearing the veil from their abominations, and exhibiting them in all their naked deformity to his countrymen, and at the same time pointing them to the Lamb of God who taketh away the sin of the world. A few years ago they would not have listened to him; but now many of them shed tears at hearing the truth, and scarcely an opponent of any consequence appeared, though tens of thousands of Brahmins were assembled close by us, and hundreds listened to all that was said.

One day an old Brahmin, who had listened to us for several successive days, arose and declared before all that this was the true religion, and that he was determined to embrace it. An interesting scene ensued. Another Brahmin had just been making some

* Mr. Buyers was accompanied by Mrs. Buyers.

objections, when this venerable old man, standing up, his grey hairs streaming in the wind, and his Brahminical string hanging over his drooping shoulders, exclaimed, "Who are you that object to these truths? What shasters have you read? Am I not a Brahmin as well as you? Do you not see my badge? Am I not a pundit as well as you? and have I not read the shasters, and do I not know that they are false, and that this is the word of the Supreme Being?"

The alarm, however, produced among the heathen by this public declaration of faith was likely to prove dangerous to him; and, during the evening and succeeding night, he was so entreated and threatened by his companions and disciples, that he at last consented to return home with them, promising to join us at Benares. It is impossible to say if ever we shall see him again. His friends, being in the secret of his wishing to become a Christian, will, of course, do all in their power to prevent it. On the same day several other Brahmins were so much impressed, that they declared they were ready to cast their Brahminical cords and other emblems of caste and religion into the river, and go with us to Benares to be baptized.

Without entering more fully into particulars respecting my operations at Allahabad, there was on the whole much to encourage. The Gospel was preached to thousands, who heard it with attention. The opposers were few, and far from formidable. As regards the conversion of souls, no one can tell until the great day, when all secrets shall be revealed. Much, however, was done towards the general preparation of the minds of the people for the ultimate reception of the truth. This, in such a country as India, is no unimportant part of our work, without which, indeed, it seems

almost vain to expect an extensive work of conversion.

During the festival, besides portions of Scripture, about 5000 tracts were distributed, principally Hindoo. We had no more to give away, else we might have distributed six times as many.

Having concluded our labours at the Mela, we returned, after a journey of four days, to Benares. The road was crowded all the way with pilgrims, so that, had I not been exhausted by my labours at the Mela, I might have frequently preached on the journey homeward to large assemblies. The number of people that pass between the holy place at the junction of the Ganges and Jumna, and the still more celebrated Benares, at this season is truly astonishing. The shrine of Juggernaut, to which various circumstances have given so much notoriety in Europe, sinks into comparative insignificance. The length of the road between Benares and Allahabad is about eighty miles, and equal in breadth to any of the principal lines of road in England. Along this highway an uninterrupted stream of pilgrims continues to pour for a whole month, besides the thousands who go and come by water. Multitudes on horseback, or in palanquins and carriages of every description used in India, and tens of thousands of both sexes and all ages, on foot, move along in an almost unbroken mass. One day the main current runs towards Benares, another towards Allahabad, according to the supposed degrees of sanctity of the respective days. The number of travellers is not every day so great, but there are very few days during the month in which the numbers are not such as to make the whole line of road appear like a fair.

(To be continued.)

GOVERNMENT SUPPORT OF IDOLATRY IN INDIA.

The friends of Christianity in India, who have long regarded with deep regret the system pursued by the rulers of that country, in reference to the support they have given to the idolatrous worship of the people, and deeply lamented the evils to which it has given rise, will be glad to learn that active measures are now in progress to put an end to the ruinous and anti-Christian policy which has been so long followed. At a Meeting of the General Court of Proprietors, in the East India House, on the 21st of December ult., Mr. Poynder brought forward a Resolution, the object of which was to recommend to the Court of Directors to take more decided steps for abolishing the pilgrim tax, and for discontinuing the support afforded by the Indian Government to the idolatry of that country. Mr. Poynder's proposition, enforced in an excellent speech, and supported by Messrs. Marriott, Hankey, and other proprietors, was carried by an unanimous vote of the Court. It is therefore to be expected that this unholy source of revenue to the Indian Exchequer will be speedily closed up, and the sinful connexion between the British authorities and the priests and the temples of Hindoo Idolatry, presenting, as it has hitherto done, a formidable obstacle to the progress of the Gospel in India, will soon entirely cease.

THE PIOUS NEGRO AT DEMERARA.

The Missionaries in this colony often refer, in their communications, with thankful feelings, to the ardent and ingenuous piety evinced by many of the negroes, whose thirst after Divine knowledge, attachment to the ways and ordinances of religion, and the consistency of whose daily conduct with their profession of faith in the Saviour, create, in the minds of the brethren, mingled impressions of wonder, delight and gratitude. The Rev. Charles Rattray, at the station of Orangefield, communicated lately some pleasing circumstances concerning a negro, a member of his congregation, whose exemplary perseverance and progress as a disciple of our Lord, he thus notices :—

“ This pious and intelligent man, while a boy, used to go to town once a fortnight, or less frequently, according to circumstances, for the purpose of attending the public worship of God. But, having arrived at manhood, he was appointed head-man on the estate, and thenceforth had seldom the opportunity or privilege of going to town to hear the Gospel preached. Being, however, the possessor of a Bible, now his only resource, he succeeded by his own diligence and perseverance in acquiring the ability to read the word of truth for himself. For some time before I came to the district, he occasionally attended the parish church, but the distance to it was so great, he has often told me, that by the time he and his friends reached the church they were too much fatigued for ‘ *hearing good*.’ Ever since I came to this station he has been a regular attendant in the place of meeting on the Sabbath and other appointed times. The truth has dawned on his mind, and he is now, I believe, a truly-devoted disciple of Christ. Being very ‘ *apt to teach*,’ he is a great help to me among both old and young. As a head-man, his influence among the other people is considerable, to which I apprehend is attributable the fact, that, since the 1st of August, 1834, the interference of the magistrate has not been required on the estate.”

Of his regard for the Sabbath, and his unyielding determination not to infringe its sacred requirements, Mr. Rattray writes as follows :—

“ During the last crop time, the manager, who was always on very good terms with the negroes, thought that he, as well as some of his neighbours, might have a few baskets of coffee picked, and let his people earn some guilders on the Sabbath-day. In this, however, he was disappointed, and on the following day asked the head-man why he had prevented the people from picking coffee on the Sunday. ‘ *Massa*,’ said the man, ‘ I did not tell them not to pick.’ ‘ Well, but if you had gone, then all the rest would have gone too ; and they might as well pick coffee as spend the Sabbath in the way that many of them do.’ ‘ *Massa*, that is true which you say, they

might as well pick coffee as spend the Sabbath in their own bad ways, and perhaps if I pick then all shall pick too ; but I cannot go pick coffee on Sunday, because God say, Remember the Sabbath to keep it holy. Now I cannot disobey God, for to make all them people pick coffee.’ ‘ Well,’ said the manager, ‘ if they all spent the Sabbath as you do, I would think they did right not to pick coffee on that day ; but some of them do not keep it holy.’

“ I only relate the substance of what was told me,” continues Mr. R. ; “ but the pleasure which I felt on hearing of the consistency of the man, and of the acknowledgment which that consistency called forth from his master, has induced me to relate it.”

Of the good sense and intelligence of this individual, and his capability to distinguish between what is essential and extrinsic in religion, Mr. Rattray adduces the following as an instance :—

“ Returning home one Sabbath from the meeting, I had just passed some English sailors in a boat on the canal, when one of them thus accosted the negro, who was with me at the time ; ‘ Well, have you been at church ?’ ‘ Yes.’ ‘ Is that your parson ?’ ‘ Yes.’ ‘ What church is he of ?’ ‘ He is from the Missionary Society.’ ‘ O we don’t like them in our country.’ ‘ No ! I am sorry to hear *that*, for we all like them very well.’ ‘ We don’t care for them Missionaries,’ rejoined the sailor. ‘ What church,’ asked the negro, ‘ do you belong to in your country ?’ ‘ The Church of England.’ ‘ Well, suppose I go to the Church of England, or suppose I go to the chapel, they read the same Bible, and the minister preach about the same God and the same Saviour. For my part, I can see no great difference.’ ‘ You say you don’t like the Missionaries,’ he continued. ‘ Now, if you will tell me *one reason* why you don’t like them, I shall perhaps be able to answer you.’ This was rather unexpected, observes Mr. Rattray, and quite silenced the sailor. The negro, relating the conference to me, said, ‘ he no able to give me one, not *one reason* for what he say.’ ”

HEATHEN FEMALE EDUCATION.

The following is selected from a number of communications that have been received on the important subject to which it refers; and the Directors, anxious to extend the benefits of female education in connexion with the stations occupied by their Missionaries in different parts of the world, will be happy to receive contributions for this specific object. It would, however, be a source of regret to them, if any Subscribers to the great objects of the Society—the sending forth and sustaining Preachers of the Gospel—should *transfer* their subscriptions to any of its specific departments of effort.

Several friends of the London Missionary Society, aware of the importance of extending this department of Christian effort in connexion with its various Missions, feel assured that were the subject more vividly depicted to the minds and consciences of British females, they would be awakened to a sympathy and zeal more in accordance with its magnitude. It would have been useful to exhibit a statistical table of the present state of females in heathen countries, notwithstanding the efforts already made; but from the uncertain returns of population, and the want of distinct recognition of the nature of the schools, (whether for boys or girls,) this is not found practicable.

A general and partial statement may, nevertheless, strike the mind, and prove the greatness of the work aimed at. Allowing Africa and Asia to be the only quarters of the world containing *heathen* females, there are not fewer than one hundred millions of women, and one hundred and twenty millions of girls, without education, without religion; and almost as many without either the means or the disposition to acquire them. The *lowest* computation of Africa's population being sixty millions, and of Asia's three hundred and ninety millions; giving adult males and females two hundred millions—children 250 millions; there will therefore appear to be of uneducated, unsaved females, two hundred and twenty millions!!! But why enumerate them?—why present so appalling—so overwhelming a picture of sin and wretchedness? For this reason—that the awakening energies of the Christian church may have at least a specific object, one gaze on which shall prove that all her energies are needed, and that time need not be lost in selection. Who feels not that we live in stirring times? Who perceives not that men's minds are becoming more enlightened? Who prays not, nor believes, that the results in the Christian world may, will, and ought to be eminently practical?

Those who best know heathenism in all its errors and in all its horrors, frequently

dwell on female ignorance, degradation, and licentiousness, as paramount hindrances to the spread of the Gospel. Feelings of delicacy, and the example of an Apostle, prohibit the communication to British Ladies of that which ought nevertheless to be one of the most cogent reasons for their immediate and continued exertions. Themselves, perhaps the most honoured females in the world, are rendered thereby the more responsible, were gratitude for their own advantages the only prompting motive. But it is regarded as of the utmost importance that the interest excited should be characterized by perseverance, and it is respectfully suggested that those who undertake to support either teachers or scholars should continue those plans of self-denial which may enable them to supply the means. Additional motives to this are not wanting, founded on the example and precepts of the Saviour and his Apostles.

Do any ask with St. Paul, when he was led to recognise Jesus as his Sovereign Lord, what wilt thou have me to do? the answer is, "Present your bodies a living sacrifice." Let your heart be filled with pity for them, and with fervent desires to God on their behalf. Let your head be filled with plans to provide means for their rescue. Let your mouth be filled with arguments to persuade others, and to furnish them with requisite knowledge and motive. Let but this truth be realized, that we are but executors of the will of our dying and yet reigning Lord; that we are "put in trust with the Gospel" for the very design of conveying it "to every creature;" that we hold our property as subordinate agents for God—that our time and influence, our educational or other advantages—that our facilities for acquiring and communicating information on these subjects—are all talents for which He who knows their value and their amount has told us we are responsible—and assuredly this subject will appear of much greater importance in our eyes than it has hitherto done, and time, money, and persons will be forthcoming.

BENGALI PROVERBS.

(Continued from p. 93.)

*A calf may be chief in a pen of sheep.—
So the jackal may be tiger in a ginger
grove.*

Both proverbs are a sneer upon an insignificant or incompetent person boasting, among inferior people, dependants, or those to whom he is a stranger, of his eminence and ability.

Though one should rise to heaven, the pounding of corn would not cease.

Said by, or in reference to, persons who cannot hope to escape from toil and trouble by any change of place or situation.

Knows the clown the taste of wine, or does the frog know the taste of ginger, or does the ass relish the savour of honey?

An answer to one who reviles or depreciates what he understands not.

A huge basket without either paddy or rice to put in it.

In ridicule of useless and disproportionate preparation; or of much ado about nothing.

He lays hold of a dog's tail to cross the river.

Said of one who scruples not to use the aid of the ignoble, or employ mean expedients to effect his object, or advance his interests.

This is like bawling at Ram at the Charak; i.e., Calling aloud on the name of a friend lost in the crowd at the swinging festival, where no one has a chance of being heard for the hubbub.

Said of vain attempts to discourse amidst a tumult.

Having the bunch of fruit without mounting the tree.

Alluding to the anticipation of gains without counting the cost.

A grave-yard penitent.

Referring to one who has been brought by misfortune, or the apprehension of death, to a momentary wisdom, as speedily forgotten when his alarm subsides, or the pressure is removed.

Look for eighteen wounds, if you touch a tiger.

Meaning that one has suffered, or may expect to suffer much, in a difficult or hazardous undertaking.

The least crumb of sugar-candy is sweet.

Intending that small benefits and advantages enjoyed, or the least gifts and favours bestowed, are valuable, and not to be despised.

Will tattooed marks disappear with washing?

Applied to indelible disgrace, which is in vain attempted to be effaced by any subsequent efforts.

Thieves watch for a feast or a holiday—or, The thief looks out for a broken fence.

Applied to evil-minded persons on the watch for opportunities of mischief.

The bark stripped off of one tree will never stick to another.

A dissuasion from vain attempts to reconcile impossibilities, or to effect unnatural coalitions, &c.

The love of the insincere is like lines drawn on water.

Showing how vain it is to look for lasting friendship or attachment from the selfish or the hypocritical.

'Tis pricking the serpent's tail!

Said when a powerful or malicious person is provoked by one to whom his resentment must be fatal.

There is much wealth in the house, but afflictive Providence forbids the enjoyment of it.

Uttered when grief, sickness, or other providential calamity, takes away, amid abundant means, the power of enjoyment.

Where is it, where is it? says he, with the curd in his hand, and parched rice on his lip.

i.e., The marks of the stolen food. Spoken when an act is stoutly denied, of which the proof is yet manifestly clear.

I don't drive you out, but I'll plough up your court-yard.

A sarcastic reference to one who, amid protestations of inoffensiveness and good intention, does you actual mischief; or who indirectly effects what he abstains from openly attempting.

He is chief in the village, though his service is unpaid.

Applied to one, who, though he derives little other advantage from his station, yet acquires influence and publicity, and attracts notice and respect.

All jackals have the same howl.

Spoken in reproach of roguish dealers, &c., who all alike aim to deceive and overreach: there is nothing to choose between them; none better than another.

By a sweet mouth the wish is gained.

A just encomium upon kindness of speech and gentleness of language, which will often easily succeed where harshness and a dictatorial manner will only repel and offend.

MISSIONARY MOVEMENTS IN SWEDEN.

It is truly delightful to observe the steady progress of the Missionary cause among the Churches of Sweden, as well as in other parts of the Continent of Europe.

From the appended notice, it will be seen that the Swedish Missionary Society has commenced its labours by sending a Missionary to the Laplanders. To the friends and supporters of that Society we offer our sincere Christian gratulations on an event so cheering and auspicious. We trust that the effectual blessing of the Lord will follow and fertilize this attempt to glorify his name; and that our friends in Sweden, while they feel the good done to others richly reflected on themselves, may soon be enabled to send forth many more labourers into the harvest of the world.

We are happy to be able to announce that the Swedish Missionary Society at Stockholm has commenced actual operations. The first Missionary from this Society was sent to Lapland in June last, and arrived at Lycksele, the place of his first destination, on the 16th of July. His name is CHARLES LOUIS TELLSTROM. He is a very promising young man, decidedly pious, and of good natural abilities. During the time of preparation for his future duties, he proved a most valuable assistant in every work of faith and labour of love, for the benefit of the metropolis where he then lived. Having at that time commenced the study of the Lapponic language, he has been directed to continue it among the people themselves, and has now the additional advantage of being assisted by one of the clergy at Lycksele, who is well acquainted with the language. The good rector of that parish received Mr. Tellstrom with the greatest kindness, and approved of his proposal to visit the most distant parts of the surrounding country, to break the bread of life to the widely-scattered settlers, and such of the wandering Laplanders as, by their partial knowledge of the Swedish, Mr. Tellstrom might find capable of access. Bishop Franzén, who, just at the time held a visitation in those remote districts, gave to our young friend all possible encouragement, and acted towards him more like a father and a friend than a superior. May it please the Lord to grant his blessing to this small beginning, and render it like "a handful of corn in the earth upon the top of the mountains."

One, who can speak as an eye-witness, informs us that the Missionary spirit is on the increase among the religious classes of the inhabitants of Stockholm, and that the interest they manifest in the cause of Missions is truly delightful. On the 22nd of August last, a Missionary sermon in Swedish was delivered in the English chapel, and the place was crowded to excess by a most respectable and attentive congregation. Officers of rank, clergymen, merchants, and ladies, were seen mingled together with persons of inferior stations in society, and not a few even of the common Dalecarlians*, with

their wives and daughters, were observed, among the rest, attentively and devoutly listening to what was spoken in the name of the Lord. The amount of contributions on this occasion afforded a practical proof of the sincerity of the spirit and feelings evinced by the congregation.

The Missionary Society at Gothenburg, whose commencement was announced in June last, continues to enjoy the Divine blessing, and to gather strength. One of the most interesting features in this infant Society is the devotedness of its supporters. The writer of this article was present at two of the monthly prayer-meetings, and can truly say, that, of the hundreds of such meetings he has attended, he never witnessed any like these, either in point of the number of worshippers, or of the serious and solemn tone of mind which was manifested. Every one present seemed to be in earnest about the matter, and wholly absorbed by the subject. The collections were each time, as they uniformly are, most liberal.

The following event occurred at the meeting on the 1st of August. A military officer, who had taken his place in the crowded congregation, was seen, at the conclusion of the service, passing by the plate at the church door, without taking notice of it. Some minutes afterwards, the collector saw him running back, and, with an air of satisfaction and interest, dropping a bank-note into the plate, and then hastening away. It is seldom that any person, old or young, rich or poor, departs upon these occasions without contributing to the collection.

The Committee of the Gothenburg Society is composed of excellent men, who are desirous to do good, and to promote the objects of the Society with all their might. A meeting of this Committee, held in Bishop Wingard's own residence, was very encouraging and delightful, and their proceedings plainly bespoke firmness and zeal, on the part both of the excellent President, and of the members of the Committee.

These people have for ages distinguished themselves for their piety, purity of morals, simplicity of manners, industry, and love of liberty. Their province being very populous, but less fertile, they are obliged to seek a livelihood elsewhere; and, for that reason, many go during the summer season to Stockholm, where they earn their bread by manual labour.

* Dalecarlians, are the inhabitants of that famed province Dalarne, or Dalecarlia, in Sweden, who hold so conspicuous a place in the Swedish history, especially in the days of Gustavus Wasa.

HOME INTELLIGENCE.

THE HAPPY CONNEXION BETWEEN SUNDAY SCHOOLS AND MISSIONS TO THE HEATHEN.

There is a small market town in the West of England, which has sent more labourers into the spiritual harvest than any other town of equal size, perhaps, in all the world. *Three Missionaries, three Missionaries' wives, one Minister, two Lancasterian School Teachers, and two Home Missionaries.* All their names are in my journal, and with them or their families I am personally acquainted. The pious people of that town are greatly delighted with the fact, and when speaking of it, they add—"These were all either teachers or scholars in the Sunday-school."

It is certainly a singular case. I should like to see it investigated by some master mind, who would enter deeply and affectionately into it, and show us how it came to pass, and why there are not more specimens of this personal consecration to the cause of the Lord Jesus.

There is also another town in England where the Sunday scholars are showing their love to the heathen in another way; a beautiful description of which was sent to me by their minister. I give it in his own words:—

"But you should have been with us last Sabbath, for God has turned his hands upon the little ones. You remember, when you were here, I told you that the young people, who were flocking around you, composed my spiritual family, and that they had raised a Sabbath-school Missionary Society. How it happened, I cannot precisely relate; but a few months ago the children began to be very desirous to have a society of their own; and one little girl came to her teacher, and told her, with tears, that she had been praying to God a great while to put it into the heart of her mother to give her a penny, to send the news of salvation to the children of the poor heathen. I knew the complaints which had been made respecting the contributions of older persons, but what could I do? If the love of Christ had been kindled in the breasts of those of tenderest years, was it for me to strive to quench it? Thirty or forty of the dear little creatures met privately in the vestry on Sabbath morning for prayer, and to read the rules of the Society, and I never expect to have more sublime or more tender emotions excited in my bosom, until I join the company of the redeemed, than I felt when I looked upon this part of the army of Jesus, who met at the footstool of Divine mercy to grasp in their feeble hands the banners of the cross, and who stood prepared to wage war against the rulers of spiritual wickedness in high places. Oh! what an unspeakable mortification it must be to the prince of darkness to be con-

quered by such helpless instruments as these!"

These two particulars suggest a thought to ministers. It is said of Argus that he had a hundred eyes; but the minister who is honoured to send forth *eleven labourers* into the field, will labour not only with a hundred eyes but with a hundred hands also. How much work may be accomplished in this way! Oh, brethren, look out for labourers, and employ means to thrust them forth into the harvest. It will enable you to work in the South Seas, the East Indies, the Cape of Good Hope, and at Jamaica, on the same day.

It offers a word of encouragement also to teachers. In eastern countries the shepherd goes before the flock, and the flock follows him. Do the same with your children. Introduce the subject of personal devotedness by way of illustration and application. God will bless it. I have met with more than one of my old scholars, who dated their first serious impressions to the lessons which I taught them, while going through the duties of my class.

All the scholars who may read or hear this will see much in it to benefit them.

Thirty or forty dear children met privately in the vestry on the Sabbath morning, to pray and to read the rules of the Society—to grasp in their feeble hands the banners of the cross, and to prepare to wage war against the rulers of spiritual wickedness in high places! Let all the dear young people who hear of it, go and do likewise. Amen.

RICHARD KNILL.

CIRCULATION OF THE MISSIONARY MAGAZINE.

To the Editor of the *Missionary Magazine*.
179, Sloane-street.

DEAR SIR,—Sunday-schools have not only proved "nurseries for the church," by fostering the spirit of zeal on behalf of the benighted heathen; they have essentially aided the Missionary cause.

I hailed, with gladness, the appearance of so valuable a means of diffusing a Missionary spirit as your publication promises to be; and a hint as to what has been done in one Sunday-school, may, I trust, induce some to go and do likewise.

In the Paddington Chapel Sunday-school we have, for the last twelve months, successfully adopted the plan of soliciting a contribution of *one farthing* per week from each scholar, and one penny per week from each teacher; the proceeds to be annually divided between several societies, at the discretion of the teachers: more than half of

our scholars were contributors. On the publication of your first number it was announced to the children, that those who would increase their subscriptions to one halfpenny per week, or become subscribers to that amount, should receive at the end of the month a copy thereof.

On the Sabbath after its publication, I had the pleasure of distributing two hundred and sixty-two copies of the October number.

I am, dear Sir,

Your obedient Servant,

D. MURRAY.

ARE SUNDAY-SCHOOLS DOING AS MUCH AS THEY CAN FOR THE MISSIONARY CAUSE?

It is my opinion, that in general they are not; and it strikes me that one and the chief cause of their backwardness is, that ministers and superintendents do not represent to the children, the condition, the wants, and the claims of the heathen, so frequently and so simply as their vast importance requires. Sabbath-school children ought to be made acquainted with the sad state of the heathen world, and be speedily initiated into the plans and efforts now in operation for the amelioration and salvation of the latter.

In our schools, we have nearly two hundred children, the greater part of whom are poor; and out of this number, previous to the commencement of the present month, only ten were subscribers to the Missionary cause. On closing the school the first Sabbath in this month, the nature and design of Missionary labours were familiarly explained to the children, and illustrated by a reference to the former and present condition of the inhabitants of Britain. They were shewn that the barbarous and idolatrous practices once prevalent in this island were all removed, and the present delightful state of things established principally through the visits of Missionaries, who brought to our ancestors the word of God. The children were then instructed to be very thankful to God for the Bible; for ministers and teachers, and every thing that is good in our land; also to give proof of their gratitude by doing, according to their means, for nations now buried in ignorance, what has been done for our own—to send them the Gospel of Jesus Christ. They were reminded of the little they had done in a pecuniary way towards this object; and how easy it would be for them to increase the annual sum they had contributed, if they were only willing to make the attempt. It was then intimated that on the next Sabbath a book would be open to receive the names of all who intended to become subscribers of a penny or a halfpenny a week; and, when the day arrived, it was truly delightful to witness

the cheerfulness with which the children poured their little offerings into the treasury of the Lord.

East Grinstead, Dec. 1836. T. C.

SOMERSET AUXILIARY.

On Tuesday, Sept. 27th ult., the anniversary meeting of this Society was held at Wellington. A Deputation from the Parent Society was present, and a number of resident Ministers aided in the services. The friends of the Society, by their unusually large attendance, and the increased liberality of their offerings, evinced a growing attachment to the sacred cause of Missions.

SUSSEX AUXILIARY.

The annual meetings of the Sussex Auxiliary Missionary Society were held at Brighton on Tuesday, October 11th, and were characterized by spirit, intelligence, and devotional feeling. Addresses were given by a Deputation from the Parent Society, assisted by a Minister of the place; and an arrangement was made to incorporate the Western Branch with the County Auxiliary.

BUCHAN AUXILIARY.

The anniversary of this Society was held at Pitsligo, Aberdeenshire, on the 12th of July. Addresses were delivered to large assemblies of the Society's friends and supporters, by whom the deepest interest was manifested, and the contributions exceeded thirty pounds.

WARWICKSHIRE AND STAFFORDSHIRE AUXILIARY.

On the 11th of September, and three following days, the anniversary of the Warwickshire and Staffordshire Auxiliary Missionary Society was held at Birmingham. The friends of the Missionary cause assembled in the Hall nearly to the number of 3000, and were deeply affected by the addresses of the several Ministers and Missionaries who advocated the claims of the Society upon this occasion. It was expected that the contributions would exceed those of the preceding year by about five hundred pounds, exclusive of three hundred pounds towards the support of an institution at Cape Town for the education of Native Teachers.

BATH AUXILIARY.

The annual meeting of this Society was held on Wednesday, November 26th, in the Guildhall, Bath. The advocacy of the claims of the Society appeared to produce strong impressions of the necessity of increased zeal, liberality, and devotedness in the cause of Christian Missions.

ROCHFORD AUXILIARY.

On Sunday, November 20th, the Rev. Richard Knill preached three sermons on behalf of the London Missionary Society at Southend, Rochford, and Wakering. On the following evening, a public meeting was held for the purpose of establishing an Auxiliary Branch Missionary Society for Rochford Hundred. Liberal efforts were made towards the support of the Society's operations, and John English, Esq., of Stambidge, presented £10 for the establishment of a native school in India.

NEWARK AUXILIARY.

On Thursday, 20th October, meetings were held at Newark, to establish an Auxiliary to the London Missionary Society. The collections at the close of each meeting

bore testimony to the interest felt on behalf of Missions to the heathen.

MISSIONARIES ON THEIR PASSAGE TO THE CAPE OF GOOD HOPE.

On the 23rd of November ult., the Rev. James Read, junior; the Rev. E. Williams and Mrs. Williams; and A. Stoffles, the Hottentot Christian, arrived in the *Meg Merrilies* at Madeira, all well. The health of Mr. Read and Stoffles had already undergone a decided improvement.

DEPARTURE OF MR. AND MRS. PARISH,

On the 18th of December ult., Mr. and Mrs. Parish, schoolmaster and schoolmistress, appointed to the schools in Berbice, sailed for that colony from Gravesend in the ship Camerons, Capt. Mackie.

LETTERS RECEIVED FROM MISSIONARIES, &c.

SOUTH SEAS, 1836.—Marquesas, Rev. G. Stallworthy, Feb. 4.

ULTRA GANGES, 1836.—Malacca, Rev. J. Evans, July 1; Rev. S. Dyer, July 21. Pinang, Rev. E. Davies, June 21, July 1, (two letters.)

EAST INDIES, 1836.—Calcutta, Rev. A. F. Lacroix, July 18, July 28; Rev. T. Boaz, Aug. 9; Rev. T. Boaz and Rev. A. F. Lacroix, (jointly,) Aug. 4, July 23. Kidderpore, Rev. C. Piffard, July 23, August 29.

RUSSIAN EMPIRE, 1836.—St. Petersburg, Rev. J. Hands, Dec. 3, and Dec. 7.

SOUTH AFRICA, 1836.—Cape Town, Mrs.

Philip, Oct. 22 and Oct. 31. Graaf Reinet, Rev. A. Van Lingen, Oct. 14. Lattakoo, Rev. Mr. Moffat and Mr. Edwards, (jointly,) July 22; Mr. Hamilton, July 12; Mr. R. Edwards, July 18. Komaggas, Rev. J. H. Schmelen, Aug. 9.

AFRICAN ISLANDS, 1836.—Mauritius, Rev. J. Le Brun, Sept. 7; Mr. E. Baker, Sept. 9.

WEST INDIES, 1836.—Demerara, Rev. J. Scott, Nov. 3; Berbice, Rev. J. Howe, Sept. 9; Barbadoes, Rev. J. Howe, Nov. 16. Madeira, (on voyage to the Cape of Good Hope,) Rev. J. Read, jun., Nov. 23.

ACKNOWLEDGMENTS.

Mr. and Mrs. Parish present their grateful acknowledgments to the Rev. John Arundel and friends, at Union-street, Borough; also, to the Rev. T. S. Guyer and friends, at Ryde, Isle of Wight, for several valuable books, and useful articles for the schools in Berbice, presented by them.

The thanks of the Directors are respectfully presented to the following:—To Rev. Charles Howell and friends at Alton, for a box of useful articles for the Schools in Jamaica, under the care of Mr. James Howell; to Miss Howard, of Ackworth, for 100 copies of Scripture Lessons, for the use of the Mission schools; to Miss Pritchard, Deal, for a number of workbags and frocks, for the South Sea Islands; to the young people in the Rev. R. Fairbrother's congregation, East Dereham, for a box of articles for the South Sea Mission; to friends at Sutton Valence, per Rev. John Hamer, for a box of ditto, for Rev. R. B. Taylor, Demerara, value 11*l.*; to A. Scott, for a parcel of writing paper for the negroes in Berbice;

to Miss E. Abraham, Turvey, for a box of sundries for Rev. W. Thompson, Bangalore; to friends at Union Chapel, Brixton, for a parcel of tracts, &c., for the Missionaries in Jamaica; to the Rev. Thomas Hawkins, Warley Town, for two parcels of tracts, &c., for Berbice; to Miss Mather, and friends, at Clapton, for a box of useful articles for Rev. James Howe, Berbice, value 20*l.*; to Mr. Stephenson, Wapping, for a parcel of books and magazines; to the Rev. Mr. Hurdall and friends, at Devonport, for a trunk of wearing apparel, &c., for the South Sea Mission; to several ladies in Dundee, for a similar box; to Mary Secker, Ramsgate, for ditto, for the South Sea Mission; to Mrs. Upcher, for samplers, &c., for children in the school at Upcher, Kat River, South Africa; to W. Hall, Esq.; Mr. W. Metcalf, Minories; Mr. Savill, St. Neots; Mrs. Berry; Mr. Truman; Messrs. T. and D. Green; Mrs. B. Gray, and Mr. Nott, Minories, for volumes and numbers of the Evangelical and other magazines, pamphlets, &c., &c.

MISSIONARY CONTRIBUTIONS,

From the 1st to the 31st December, 1836, inclusive.

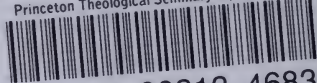
£ s. d.	£ s. d.	£ s. d.
C. R.	Devonport—Mount-st.	Peckham Rye:—
A Friend, per Rev. W. Ellis	Prince's-st. 46 6 1	Legacy of the late Mrs. S. Walker, less duty. 45 0 0
W. M. S.	Cawsand 7 14 7	Richmond:—
J. Coulthard, Esq.	Torpoint 2 0 0	Rev. H. B. Martin..... 26 11 0
E. Smith, Esq.	Less exps. 8l. 5s. 3d. 202 0 0	Wiltshire.
W. J.		Per R. Waylen, Esq.:—
"August 23rd"		Avebury 4 6 6
Miss E. T.	Dorsetshire.	Corsham 3 7 0
A. M. R.	Per Rev. J. Read:—	Chippenharn 13 0 0
H. R.	Corfe Castle..... 0 10 0	Devizes..... 73 8 10
New Court Aux. Soc. on account..... 24 7 9	Swanage 6 14 1	Malmsbury 2 12 6
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